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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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TERMS.

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THE LIBERATOR.

The Church of God groans. It is the utmost Satanic delusion to talk of religion and slavery. Be not deceived: to affirm that a slaveholder is a genuine disciple of Jesus Christ, is most intelligible contradiction. A brother of Him who went about doing good, and steal, enslave, torment, starve and scourge a man because his skin is of a different tinge! Such Christianity is the Devil's manufacture to delude souls to the regions of woe.
GEORGE BOURNE.

EMIGRATION.

Extract of a private letter from a respectable colored gentleman in New-York, dated April 30.

'Col. Stone is as chimerical as ever, building his visionary castles in Liberia for the "benighted sons of Africa." Sons of Africa? Why, sir, I am an American: not that I despise Africa—far from it; I glory in the name, and hold it an honor to be a descendant from that nation, which once gave laws to the world: but when colonizationists wish us to become subservient to their views, they preach up to us Africa as our mother country—and say we can never be a people unless in Africa! There we can all be freemen; there we can hold offices, and be our own rulers. It may answer for servile office-hunters; for those degraded beings, who would "rather rule in hell than serve in heaven," (not that I consider America at present any heaven for us)—it may answer, I say, for such to be transported to the pestilential shores of Western Africa; but for those of the mind of your humble correspondent, and his friends and associates, (among whom I can have the honor to name some of the principle men of color of this country, men whom it would be a credit for any people to claim,) never. But enough—I am tired of it, although I could write "forever on this theme."

I saw a noble sight to-day: nearly sixty persons of color embarked for Canada, unaided by the very philanthropic Colonization Society—among whom are the Rev. Benjamin Paul and family, and several others of our most respectable citizens; men who can rank, if not in learning and wealth, in virtue, worth and honor, with the Hon. William Duer, Col. Stone, or any other very honorable member of the Colonization Society.

There is shortly to sail from here a vessel for Liberia; and with all their offers, inducements, bribes, &c. &c. I will defy the Society to produce as large a number of those whom I style decent people of color, as there were to-day; all of whom have gone, unaided, each person on his own individual expense.'

Extract of a letter from a gentleman in Maine.

'You inquire, "What is the condition of the blacks here?" Much, sir, as every where in New-England—they need to be emancipated. I do not indeed see them bleeding under the lash, nor chafed with irons, nor galled with the yoke; but there are chains which "eat deeper into the soul," and such chains they feel.

'Of the 1200 in this State, 500 are in Portland, and the other 700 are scattered over the remainder of the State. Of course, there are but few families in a town, and no separate means provided for their education. To show you the state of feeling at a glance, a little darling white, four years old, comes home from the Infant School, scolding about the little nigger who would sit by him. Query—was this born in the white or instilled? This, sir, is a fair specimen of feeling throughout the State. I know not the number of blacks in this town, nor their condition; but I intend to know, and collect them, young and old, into a school on the Sabbath, if possible. When this is done, you may hear from me again.'

The greatest scandal which rests upon our houses of worship—and deservedly too—is the practice of providing obscure, remote and inconvenient boxes behind the audience, and apart even from the galleries, for those whose complexion God has made of a darker hue—as if they were not embraced in the offers of redeeming love, and were indeed a part of the brute creation. It is an awful commentary upon the pride of human nature. I never can look up to these wretched retreats for my colored brethren, without feeling my soul overwhelmed with emotions of shame, indignation and sorrow. And then to think that no black man, however virtuous, respectable or pious he may be, can own or occupy a pew in a central part of the house! Did I not know the deceitfulness of the human heart, and the amazing strength of prejudice, the devil would succeed in persuading me that in Boston we have merely the form of religious worship without the substance. However, I am sure of this—that this wicked division is one of his own contrivances—that it is perfectly abhorrent in the sight of God who is no respecter of persons—and that it is not chargeable to the religion of the bible. I call upon the ministers of the Lord Jesus Christ, and upon the churches, and upon every congregation, to put away this great sin, and no longer to let pride and prejudice mar the beauty of christian worship.

The following affecting lines,—by one of our most renowned literary ladies,—contains a rebuke to Christians which ought not to be without efficacy. I should like to see it copied into the Christian Secretary, at Hartford, with the reverend editor's strictures accompanying it. I should like, moreover, to hear the clergy in this city,—expressly in reference to this subject,—preach from the following verses contained in the second chapter of the general epistle of James:

'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man [white or black, of course] in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to person, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

For the Liberator.

THE BLACK AT CHURCH.

God, is thy throne accessible to me—

Me, of the Ethiop skin? may I draw near

Thy sacred shrine, and humbly bend the knee

While thy white worshippers are kneeling here?

May I approach celestial purity,

And not offend thee with my sable face?

This company of saints, so fair to see,

Behold! already, shrink from the disgrace!

And in thine earthly courts I'll gladly bow

Behind my fellow-worms, and be denied

Communion with them, will my Lord allow

That I may come and touch his bleeding side.

In that blest fount have I an equal claim
To bathe, with all who wear the stain of sin?
Or, is salvation by another name
Than thine? or, must the Ethiop change his skin?

Thou art our Maker—and I fain would know
If thou hast different seats prepared above,
To which the master and the servant go
To sing the praise of thine eternal love.

There, will my buyer urge the price of gold
Which here, for this uncemely clay, he gave,
That he my portion may allot, and hold
In bondage still the trembling, helpless slave?

Or will that dearer ransom, paid for all,
A Saviour's blood, impress me with the seal
Of everlasting freedom from my thrall—
And wash me white—and this crush'd spirit heal?

Then, will I meekly bear these lingering pains,
And suffer scorn, and be by man oppress'd,
If at the grave I may put off my chains,
And thou wilt take me where the weary rest.
Newburyport. H. F. G.

MEETINGS IN GREAT BRITAIN, FOR THE TOTAL ABOLITION OF SLAVERY IN THE BRITISH COLONIES.

SECOND MEETING IN EDINBURGH.

On the 19th of October, a second meeting of the friends of Negro emancipation was held at Edinburgh. An able and well conducted newspaper (*The Scotsman*), describes it as being one of the largest and most respectable meetings ever assembled in that intellectual city. The Great Assembly Room, in which it was held, was crowded to overflowing. The audience, consisting almost exclusively of the well educated and most intelligent ranks of society, amounted to not less than 1,200 persons. A petition to the legislature, on the principles of immediate emancipation, was moved by Dr Thomson, 'and supported' (says the Scotsman,) 'by an address, which for clearness of statement, bold and masterly argument, and an eloquence that kept the feelings engaged in the conclusions arrived at by the judgment, we have never heard surpassed.' As this able speech has been since printed, and may be had on application at 18, Aldermanbury, we need not here attempt any analysis of it. It deserves, and we trust will obtain, a very extensive circulation throughout the country.

At this meeting, which was conducted with the most perfect decorum and unanimity of sentiment, the chair was occupied (in the absence of Lord Moncrieff, the president,) by John Moore, Esq. advocate; and the principal speakers, besides Dr Thomson, were the Rev. James Buchanan, Rev. Mr McLean, of Leith, Dr John Ritchie, Rev. J. Haldane, Dr Grenville, and Mr William Ritchie. At the close of the proceedings, the formation of a Ladies' Anti-Slavery Society, (the first, we believe, in Scotland,) was announced, comprising amongst its members many ladies eminent in rank, and distinguished for intelligence and active benevolence.

The petition adopted at this meeting was subsequently signed by upwards of 22,000 respectable inhabitants; and has been since forwarded for presentation to the House of Lords by the Lord Chancellor Brougham, and to the Commons by Sir T. Denman. The substance of its prayer is comprised in the following clauses:—

'That the voice of a disappointed and impatient nation now calls loudly for some prompt and comprehensive measure to redress the bondman's wrongs; and that your petitioners, as a part of that nation, can now no longer repress the full and earnest expression of their conviction, that man cannot hold property in man; that slavery is a violation of the principles of natural right, and of the laws of revealed religion; that it involves severities on the part of the slaveholder, and sufferings on the part of the slave, which no laws can prevent; that to keep up by taxation a system so essentially iniquitous, ought to be felt as an intolerable burden, both by the legislature and the people; that all attempts at palliative and preparatory measures, while the unjust and immoral principle of the system remains, must be delusive, and have hitherto only mocked the sufferings of the slave, riveted the prejudices, and consolidated the opposition of the slaveholder, and left upon the nation the unmitigated guilt of these flagrant wrongs; and that nothing less can satisfy the demands of eternal justice, than the full and absolute termination of the evil.

'That your petitioners therefore do approach your most Honorable House not only with a deep feeling of compassion for 800,000 oppressed and suffering

slaves, but under the heaviest pressure of a conscience burdened with the guilt of participation in the iniquitous oppression; and with all the energy with which a petitioning people can respectfully urge a representative legislature, do implore your most Honorable House in its wisdom to adopt effectual measures for the immediate and total abolition of Slavery, throughout the Colonies of the Empire.

'And that, at the same time, your petitioners equally anxious for the safety and improvement of the black population, and for the securing to the white inhabitants the uninjured and peaceful enjoyment of their legitimate possessions; do also petition your most Honorable House, contemporaneously with the decree for the abolition of Slavery, to make such provisional enactments as shall be necessary or expedient, for protecting the white population, if their safety shall appear to be endangered—for promoting the temporal welfare and moral improvement of the negroes, and in general for securing the interests of all parties who may be affected by the great measure of emancipation.'

Our readers will understand, that the retaliatory sentiments expressed in the following communication are not our own, but those of our correspondent and the American people generally. While we acknowledge that the oppression of the slaves exceeds that of any class of white people on the face of the earth, we deny their right, and the right of any people, to slaughter their oppressors. 'For I say unto you,' is the commandment of Christ, 'that ye resist not evil, but overcome evil with good.' This is the noblest and most productive retaliation.

SLAVERY AND THE SLAVE TRADE. To the Editor of the Liberator.

SIR—I have seen a paragraph going the round of the papers to the following effect: 'There has been great shooting of negroes in this neighborhood within the last week or two.' It appeared originally in a North Carolina Journal. If you insert *squirrels* or *pigeons* instead of negroes, it would not vary the *tone* of this piece of intelligence.

I have seen no comment whatever upon the paragraph, but it suggests to my mind a thousand mournful and terrible reflections. I am not about to say, that any men or society can be expected to yield their lives voluntarily to the most offended and outraged fellow creature. In an insurrection of slaves and a servile war, we must expect to see rivers of black blood poured out without rescue or revenge. But, sir, will any man on the other hand blame the galled slave for asserting his right of freedom, whenever and wherever an opportunity seems to offer; or if he destroy for that lawful and blessed object, the life, liberty or property of his oppressor, and of all the oppressive race? No man can. If it be not a crime in the slave owner to scourge and slaughter his fellow beings, or fellow brutes, (if he likes that name better), not for self-preservation only, but also for the smallest offence against his property or authority, and often from wantonness and caprice, how much less is it a crime or sin in the sight of God or man for the slave to take the life of his master, mistress or driver, when they stand in the way of that liberty wherewith God has made him free, and whereof He has given a sure token by giving *hands* to regain and defend it. But who, sir, were the original authors of this unnatural and horrible relation of man to man, which is so fruitful of cruelty and crime? Who erected the impious altar, which demands constant offerings of tears and blood? IT WAS THE WHITES; it was our countrymen; ay, sir, and YANKEES too. Yes, sir, there are men now in this city, who have grown great and opulent by this dreadful business; and if you will direct your inquiries to Havana, or any other West-India or South-American slave-market, you will find abundant evidence of this assertion. I have been told by more than one or two masters of vessels, who have sailed between the western coast of Africa and those markets, in the employment of slave dealers, *that Boston capital and Boston men are still engaged in this deadly national and individual sin.* (1.) No wonder, sir, that a representative from this city in Congress, in defiance of the declared wishes of *nine-tenths* of the people, voted in favor of extending the curse to Missouri, thereby *increasing its cause*, and perpetuating its effects. *That man must have known how*

the fortunes of many of his powerful and respected constituents (respected because they have got gold) obtained the vile dust, and all their consequence; and he trusted to their sympathy and power for countenance and protection. Sir, the people of this district and of another in Massachusetts were abused. If this matter, and many others of the like kind, were fully understood, it would make their blood run cold, and their hair stand on end. Enough for the present.

Go on in your ill-requited labors, I pray you; you have my thanks and good wishes; you shall have my assistance.

'Go, white man, go, and with thee bear
The negro's wish, the negro's prayer.'

No 'WHITE SLAVE.'

(1) We give entire credence to this statement. The names of these individuals, as soon as we can procure them with the requisite facts, shall occupy a conspicuous place in our *Black List*, maugre all the consequences of another libel suit. Every day's experience strengthens our conviction, that the Liberator is specially needed in this part of the country. There are men in this city, honored and caressed for their affluence, who it is said are owners, in part or entirely, of southern plantations; and, of course, slave owners. If this be true, let them beware!

THE APOSTLE ELIOT.

We are indebted to a friend, who is indefatigable in his antiquarian researches, for the following petition of the celebrated apostle Eliot, remonstrating against the sale of the Indians into bondage, and contending for their christianization in the land of their birth. If this was the only authentic act of his philanthropy, it would be a buoy to his memory which would float on the ocean of time till the final consummation of all things. We copy the letter verbatim.

For the Liberator.

MR EDITOR—If the following petition, written by the venerable John Eliot, the celebrated 'Indian Apostle,' should be deemed appropriate to the columns of the Liberator, please to give it an insertion. It has never, to my knowledge, been in print, and is valuable as an exhibition of the views of the worthy author, whose motto was, 'Prayer and pains through faith in Christ can do anything.' You will perceive that it was written during the time of Philip's war.

J. C.

Aug. 13. 1675.

To the Honorable the Governor and Council sitting at Boston the humble petition of John Eliot Sheweth,

That the terror of selling away such Indians, unto the lands for perpetual slaves, who shall yield up themselves to your mercy, is like to be an effectual prolongation of the warre, is such an exasperation of them, as may produce, we know not what evil consequences, upon all the land. Christ hath saide, blessed are the merciful for they shall obtain mercy. This usage of ym is worse than death: To put to death men yt have deserved to dy, is an ordinance of God, and a blessing is promised to it. It may be done in Faith. The designe of Christ in these last dayes, is not to extirpate nations, but to gospelize ym. He will spread the gospel round the world about. Rev. 11. 15. 'the kingdoms of the world are become the kingdoms of the Lord and of his Christ.' His sovraine hand, and grace hath brought the gospel into these dark places of the earth. When we came, we declared to the world, and it is recorded, yea, we are engaged by our letters Patent from the King's majesty, that the endeavor of the Indian's conversion, not their extirpation, was one great end of our enterprize, in coming to these ends of the earth. The Lord hath so succeeded ye work as (by his grace) they have the holy scriptures, and sundry of themselves to teach their countrymen the good knowledge of God. The light of the gospel is risen among those yt sat in darkness, and in the region of ye shadow of death. And however some of them have refused to receive the gospel, and now are incensed in their spirits unto a warre against the English. Yet by God's promise Psalm 2. 1. 2. 3. 4. 5. 6. &c. I doubt not but the meaning of Christ is to open a dore for the free passage of the gospel among ym, and that the Lord will fulfill ye word. Yet have I set my king, my anyoynted, on my holy hill of Syon, though some rage at it. My humble request is that you would follow Christ his designe, in this matter to promote the free passage of Religion among ym, and not to destroy ym. To send them away from the gospel which Christ hath graciously given them, unto a place, a state, a way of spirituall darkness to the eternal ruine of their soules, is (as I apprehend) to act contrary to the mind of Christ. God's command is yt we should enlarge the kingdom of Jesus Christ. Esaias 54. 2 enlarge the place of thy tent. It seemeth to me yt to sell them away for slaves is to hinder the enlargement of his kingdom. How can a Christian soule yield to act in easting away their soules, for whom Christ hath, with an eminent hand provided an offer of the gospel? To sell soules for money seemeth to me a dangerous merchandize, if they deserve to dy, it is far better to be put to death under godly governors, who will take religious care that means may be used that they may dy penitently. To send them away from all means of grace, when Christ hath provided means for them is the very way for us to be active in the destroying their soules, when we are highly to seeke their conversion and salvation and have opportunity so to doe. Deut. 23. 15. 16. A fugitive servant from a Pagan master might not be delivered to his master, but he kept in Israel for the good of his soule. How much less lawful is it to sell away soules from under the light of the gospell into a condition, where their soules will be utterly lost, so far as appeareth unto

man. All men (of reading) condemne the Spaniard upon this poynt in destroying men, and depopulating the land. The country is large enough, here is land enough for them and us too. Ps. 14. 28. In the multitude of people is the king's honor. It will be much to the glory of Christ to have many brought in to worship his great name. I desire the honored Council to pardon my bouldnesse, and let the case of conscience be discussed orderly, before the thing be acted, cover my weaknesse, and weigh the reason and religion yt laboreth in this great case of conscience.

SLAVERY RECORD.

THE WRONGS OF AFRICA.

The following extract of a private letter cannot fail to interest Christian feeling in favor of a much and long injured race, and obtain for the humane and blessed enterprize of Emancipation, the increasing support of a nation of *Freemen and Christians*.

Charleston, Feb. 21st, 1831.

Charleston appears, at first sight, to be a "very sad place"—every thing wears an ebony aspect here; but in time the color becomes familiar, and no longer offends the eye. You may discover beauties and attractions which make it a pleasant residence. For several days past the sky has been bright, and the air so mild that we have needed no fires. Such a climate is very fascinating to a northerner.

But there is a dark side to this picture—a gloomy cloud, that overshadows the South like a curse, veiling its beauty, and pressing upon it the weight of an incubus.

Curiosity sometimes leads me to the auction sales of negroes. A few days since I attended one which exhibited the beauties of slavery in all their sickening deformity.—The bodies of these wretched beings were placed upright on a table—their defects and beauties noted—"A prime lot—here they go!" There I saw the father, looking sullen contempt upon the crowd, and expressing an indignation in his countenance that he dare not speak—and the mother, pressing her infants closer to her bosom with an involuntary grasp, and exclaiming in wild and simple earnestness, while the tears chased down her cheek in quick succession—"I can't leff my chillern! I won't leff my chillern!" But on the hammer went, reckless alike whether it united or sundered forever!—On another stand I saw a man apparently as white as myself, exposed for sale—I turned away from the humiliating spectacle.

At another time, I saw the concluding scene of this infernal drama. I was on the wharf. A *slave-ship*, for New-Orleans, was lying in the stream; and the poor negroes, handcuffed and pinioned, were hurried off in boats, eight at a time. Here I witnessed the last farewell—the heart rending separation of every earthly tie.—The mute and agonizing embrace of the husband and wife, and the convulsive grasp of the mother and child, were alike for a sunder—forever! It was a *LIVING DEATH*—they never see or hear each other more. Tears flowed fast, and mine with the rest. Every eye glistened—save one, the infamous dealer in human flesh.—There he stood, with folded arms, and a fiendlike scowl upon his brow, beholding, unmoved, the wretchedness he had caused. I envy not his feelings, either here or hereafter.

'Oh! Slavery thou art a bitter cup!!'

The following notice we copy from the advertising columns of the Port-Gibson Correspondent, published in the state of Mississippi:

'State of Mississippi, Claibone county.

By virtue of the powers vested in me by law, and by virtue of the statute made in such case and provided, I shall expose to public sale, to the highest bidder for ready money, at the court-house of Claibone county on the 3d Monday of March next, within the time prescribed by law, a *negro man*, named Albert—committed to the prison of said county as a runaway slave, and has not been claimed by any owner within six months from the date of the commitment, and will be sold for his prison and other fees.

A. K. SHAFER, Shff. C. c.

'By the above we learn, that in one of these United States, in this "boasted land of liberty"—the "home of the free," a man—a fellow being, because he chanced to be free—and for no other offence than that nature had given a darker shade to his complexion than she has given to a fairer portion of our species—is seized by the iron hand of a sheriff, and consigned to the dungeon of a prison for six months; and then no one having "claimed" the right to hold him in slavery, he is destined to be sold, and condemned to *perpetual slavery*, by that officer to pay his fees! And such acts of unprincipled, unjust and oppressive tyranny are sanctioned and authorized by the laws of a "free State." Can freedom and slavery exist together?

A friend has obligingly favored us with a file of the Nassau (N. P.) Gazette. They are chiefly occupied with details of European revolutions already known to our readers. A discussion was being carried on with much warmth, as to the propriety of flogging female slaves. A writer declares it to be "cruel and indecent to strip a colored woman nearly naked, tie her to a post in the public square, and give her thirty-nine lashes with a cat o' nine tails." His opponent declares that it would be "bad policy to take from the master the right of bestowing that kind of correction," and so the matter will probably stand. The colored population will be kept from that knowledge necessary to distinguish right from wrong, and then "beaten with forty stripes save one," for non-filialment of an unknown duty.—U. S. Gazette.

Law and Justice.—A colored man, a trader, in Charleston (S. C.) recently brought a suit against a white man for debt. The book of original entries was exhibited in court; but as it had been kept by a colored man, of course it was not admitted as evidence, and thus the honest black trader was non-suited. 'All men are born free and equal.'

U. S. Gazette.

JUVENILE DEPARTMENT.

For the Liberator.

EDWARD AND MARY.

'Why do you call that new frock of yours, that you seem so proud of, your *free* frock, Mary?' said Edward Middleton to his sister on the morning after his return from boarding-school; and what did you mean last evening by talking of free sugar and free cakes?'

'Don't you know,' answered his sister,—'no, I forgot,—you have been so long from home that I suppose you do not know, that we have taken to using *free things* lately, that is, such as are made by free laborers instead of slaves.'

'What is that for?'

'Because it is very wicked, you know, Edward, to keep people in slavery, and make them work all day as hard as they can, beside often treating them very badly, and then not pay them a cent of their earnings.'

'But they are fed, and clothed, and taken care of,' interrupted Edward.

'I do not think you would like to be so fed, and clothed, and taken care of,' answered Mary; 'only, at best, a blanket and a little straw to lie on, and nothing but corn and rice, with sometimes a little soup of salt fish, to eat all the year round; and often not enough of that. You thought it very bad to be sick last winter, though you had a kind mother to nurse you, and everything done to make you comfortable;—how would you like to be beaten to your work, as some of the poor slaves are, as long as you were able to stand, and when you were suffered to lie down, have no soft bed, nor scarcely any attention paid you?'

'I am neither a slave nor a negro,' answered Edward, coolly.

'No, but you are a human being, Edward, and so are they; and I should suppose you would have the same feelings; but if you think the color of the skin a matter of so much consequence,' added she laughing, 'you ought to be very careful of your complexion; you have tanned monstrously since you were last at home, I assure you, and, according to your own rule, you cannot expect us to like you quite so well as formerly.'

Edward smiled. 'Well, Mary,' said he, 'I acknowledge that I do not think that the mere color of a man's face can be a very reasonable excuse for treating him ill. But the southern slaves are the property of their masters, sis; and if it was wrong, do you think the laws would allow them to be kept in slavery?'

'But you forget, Edward, that the masters of the slaves, the owners of this property, as they call it, have a great share in making the laws, and they will be sure to have such as suit themselves. It is the very circumstance of its being lawful, father says, which makes slavery so much more disgraceful to our country. Would you not be very much ashamed, if you were a man, and in Europe, and any one there was to ask you, if men and women in the United States were not advertised for sale in the newspapers, and driven about the country in herds like cattle, and sold, too, just like them, at public auction? And you know you could not deny that it was the truth!'

Edward colored and looked rather uneasy, for the honor of his country was a point on which he was particularly sensitive. But he was not willing yet to give up, and his mortification gave a slight degree of asperity to his tone as he replied—

'White people never are sold here; and the slaves have never been used to anything else; beside, Mary, the blacks are naturally inferior to us.'

'Oh, Edward, how can you think so! they are human beings, created by the same God, and with the same sort of minds as ourselves; but they have never had any such advantages of education as we have, for, in the slave states, you know, they are not even allowed to learn to read and write; and here, though they are free, people have always been too much prejudiced against them, to give them a fair chance of shewing their talents; beside, they have mostly been too poor, when they were young, particularly, to spare the time, or to go to the expense of much learning.'

'And if they had as fair a chance of being well educated, do you think they would ever have as much sense as the white people?'

'Yes, certainly I do. There are instances enough to prove it, and if you will let me, I will shew you some of them.'

'Very well; but I do not promise to be convinced, though,' said Edward. 'I dare say,' added he laughing, 'you will give up the notion of not using any more slave produce first. I do not think you will long hold out against the temptation of cakes and molasses candy.'

'We shall see,' answered Mary, quietly.

'Yes, we shall see, no doubt,' said Edward, again laughing. 'But, Mary, you have not yet told all your reasons for not liking slave produce. If slavery is wicked, what have you to do with it? Do you expect to abolish it?'

'No, to be sure not, myself alone; but if nobody would buy anything that was raised by slave labor,

their masters would be glad to set them free, and hire them to their work, so that they might sell their crops. But I had much rather go without preserves, and cakes, and all such things, than to eat such as are made with slave sugar; for I cannot help thinking, all the time, that perhaps some poor slave has been beaten almost to death, on account of the very morsel I may be eating; and I think, too, that if slavery is wicked, it must be wrong to use the things that encourage the master to keep his slaves.'

'Well, I think you will soon be tired of it, Molly,' said Edward, as he put on his hat and left the room.

Edward did not forget the subject of their conversation, nor would his sister have suffered it to pass from his memory had he been inclined to do so. She wished to conquer his prejudices, and as he had hazarded a prediction of her instability, he made use of every opportunity to advance its fulfillment. But Mary was not so easily laughed out of her principles as he had expected. Both her resolution and temper were proof against all the attacks of temptation, teasing, and ridicule; and her firmness gradually inspired her brother with more respect for her sentiments. There was less of contempt mingled with the good nature with which he listened to her conversation on her favorite topic; and from attending merely to oblige her, to the various proofs which she was at some pains to collect and produce to him, of the mental equality of the colored race, he began to read, and to listen with considerable interest; and at length even to assist her in her researches, and sometimes to supply her with arguments to use against himself. He had looked over the 'Account of the African Free School in New-York,' and acknowledged that George Allen's essay was as good as he could have written himself;—he had read some of Phillis Wheatley's and George Norton's poetry—Mott's Sketches of the People of Color had afforded them several evenings of very agreeable entertainment, with which Edward was as much gratified as his sister. Mary told him the story of the Spanish painter slave, Juan de Pausa, and read to him the most interesting passages of Brissot de Warville's Memoir of the Blacks of America; and Edward, at last, frankly owned himself almost convinced. He was sitting one morning, after breakfast, with his mother and sister, looking over a volume of Montgomery's Poems, when the following lines in the 'West Indies' arrested his attention—

'When Clarkson his victorious course began,
Unyielding in the cause of God and man,
Wise, patient, persevering to the end,
No guile could thwart, no power his purpose bend;
He rose o'er Afric like the sun in smiles,
He rests in glory on the western isles.'

'Mother,' said he, when he had finished reading it, 'I have often heard of Clarkson;—will you tell me something about him?'

'He was one of the earliest, the most active, and the most useful advocates for the abolition of the African Slave trade,' answered his mother. 'When he was a young man, and a student at the university of Cambridge, the question, "Is it right to make slaves of others, against their will?" was given to the students as a subject for a latin prize essay. Clarkson was a young man of talents, and as he had gained the premium on the preceding year, he was particularly anxious to do so on this, as a failure would have been esteemed disgraceful.

'Then he was not very much interested in the subject on which he wrote?' enquired Edward.

'No; he had probably never thought much more about it than you had of American slavery when you came home from school; but he had no sooner become, in some degree, acquainted with it, than he was filled with horror at the atrocities which it presented to his view. His essay was finished, and received the distinction for which it contended, but he could not drive from his mind the thought of all the oppression and cruelties that were practised by his countrymen, upon their unoffending fellow creatures. The sufferings of the poor Africans were continually before him. He became exceedingly anxious that the British public might be awakened to a sense of the wickedness they were encouraging; but at this time he was not acquainted with any one who sympathized in his feelings, and it seemed to him almost impossible that a single individual, and he so young a man too, should be able to bring about any change in a traffic which had been so long authorized by the government, and with which the interest of many of his countrymen were closely connected. However, he resolved to translate his essay into English, and have it published, which he did, and was, by this means, introduced to several persons of the same sentiments as himself; and finding it was necessary for the advancement of the cause, that some person should devote to it probably his whole life, he generously gave himself up for that purpose.'

'It was a noble resolution!' exclaimed Edward, while his eye kindled with his increasing interest; 'did he succeed, mother?'

'He did; but it was not till after a long and weary struggle, during which, his time, his health, and his talents, were all bestowed upon this one great object. But he was rewarded for all when he saw his labors successful, and his country purified from the disgrace and guilt of trading in human flesh.'

“Cannot you tell me anything more about it?” asked Edward.
 “I could, but if you wish to know anything further, you had better read the Abridgment of his History of the Abolition, which you will find in your father’s Library.”

“Mother, is American slavery really so bad—so bad as it is represented?” said Edward, hesitatingly, like one who fears the confirmation of some unpleasant presage.

“I believe it is, my dear, quite as bad as the worst pictures have portrayed it. It is not very easy to exaggerate the atrocity of this system. We cannot deny, either to ourselves or the world, that two millions of our countrymen are kept in a state of the most abject slavery; that the infamous traffic in human flesh is countenanced by the Government; and that parents and children, brothers and sisters, and husbands and wives are forcibly separated from each other, and sold to strangers by the sheriff’s officer, or the auctioneer. Edward! how would you feel to see me daily driven out into the fields to labor, by the horsewhip of a merciless overseer, and sometimes, for a trifling fault, or when, perhaps, I had sunk down, exhausted from toil, to see me beaten till the lash was red with my blood?”

“Mother!” exclaimed Edward, starting up and flinging his arms round her, while the tears sprang to his eyes, and his cheeks flushed to the color of crimson.

“Yet this,” continued his mother, “is what many of the poor negro women have to submit to, and what their sons are obliged to behold in silence; and the African children are said to be remarkably attached to their parents. Edward,” she proceeded, in a low impressive voice, after a momentary pause, while she put aside the hair from her forehead and stooped to touch it with her lip, “if you live to be a man, you will have it in your power to tread in the steps of Clarkson,—to assist in removing this disgrace from your country, and to aid in rescuing the poor negro mothers and sisters from a state of degradation and suffering, which you start from beholding your own reduced to, even in idea.”

Edward released himself from the circling arm of his mother, and stood, for a moment, as if he was endeavoring to gather his thoughts and feelings into more distinctness. “Mother,” said he, at length, “I feel now what the command means, that we should do as we would be done by. And if ever I am a man, and slavery is not abolished then, you shall see that I have not forgotten what you have told me to day.”

E. M. C.

BOSTON,

SATURDAY, MAY 21, 1831.

THE MARRIAGE LAW.

[CONTINUED.]

One of the most ridiculous attacks upon Mr Bigelow, which we have seen in the newspapers, is the following from the Boston Free Press:

“Mr Bigelow’s Letter.—A motion was introduced into our Legislature by a Representative from Boston, the effect of which was to encourage the inter-marriage of BLACKS and WHITES. The circumstance has attracted much attention in other states, and elicited much ridicule and censure. In fact the character of our state has suffered from the ill-advised proceeding. We observe Mr Bigelow has published a long letter attempting to justify his conduct. Does he dare pretend that he represented the feelings of his constituents, in attempting to break down the barriers of nature, by promoting inter-marriage between the blacks and whites of this city? The principal reason given by him for abolishing the law forbidding the Clergy to unite persons of different colors, is that Clergymen cannot tell the difference between black and white!! Such a reason could only be adduced to sustain such a motion! We believe Mr Bigelow is mistaken in his estimate of the intelligence of his constituents if he expects to deceive them by the sophistry of his recently published Circular though backed by editorial certificates without number.

Let any person bring home to himself the operation of the state of things which Mr Bigelow is attempting to bring about. Let him suppose a member of his own family united in the sacred ties of wedlock with one of another color; let him think of the contention and misery such alliances must produce with the kindred of those so connected, and finally its general demoralising tendency. In every point of view the measure is objectionable, and it merits the general condemnation which it received.”

In the first sentence, there is a wilful misrepresentation. It is not true that the effect of Mr Bigelow’s motion “was to encourage the intermarriage of Blacks and Whites.” For, if otherwise, then every other State in the Union is an advocate for amalgamation; for no such prohibitory law as now exists among us can be found, it is believed, in any of the States. The blacks are not so enamored of white skins as some of our delicate editors imagine. The courtship, the wooing, the embrace, the intermixture,—in nine cases out of ten,—will be proposed on the part of the whites, and not of the opposite color. Look at the South, where perhaps two or three hundred thousand female slaves are ravished annually, yea and many times annually, by their unprincipled masters and the sons of their masters!—This vile prostitution injures no man’s influence or respectability: he may sell his own children, and it

creates not a shudder. What does the Free Press scribbler think of this? In fact, the character of our State has suffered from the ill-advised proceeding? In whose estimation but of blockheads? We say, that the character of the State is degraded and dishonored by our present penal law; that the law is unjust, immoral and unconstitutional; and that the attempt of Mr Bigelow to get it obliterated, will greatly enlarge his reputation in coming years; for this thing is to be a matter of history, and other generations will look upon this anomaly in our legislation with as much amazement as we now do upon the days of New-England witchcraft.

What does the Free Press assailant mean by the expression, breaking down ‘the barriers of nature’? Come, thou sagacious discriminator of skins, define thy boundary line! Let us know the exact shade and the particular curl of the hair which justly deprive a man of his right of choice! We have all shades in the nation—match them, and dispel our doubts! If marriage, as thou sayest, is the creature of color and not of affection, ought we not also to consult the bulk and height of the body? Shall fat and lean persons be kept apart by penalties? or shall we graduate love by feet and inches? And why not? Do not people differ as much in size as in color?

But, thou Daniel come to judgment! with thee it is a matter of ridicule ‘that Clergymen cannot tell the difference between black and white!’ And thou dost use italics and exclamation points to garnish thy wit. ‘Tis a pity thou art so learned; else we might tell thee, that it is often a mooted case in courts of law at the south, whether the witnesses are tainted with African blood; and it is not many months since a woman in Virginia escaped punishment for the deliberate murder of her female slave, in consequence of the fact being proved (after much difficulty) that the principal witnesses had a drop or two of black blood in their veins, so that their testimony was rejected!

But to be serious. We advise the editor of the Free Press either to discard his sentiments on this subject, or to declaim less against the anti-republican distinctions of masonry. His inconsistency is apparent. He who quarrels with his neighbor on account of his skin, or despises him for his poverty, is so far a persecutor and a tyrant. Mr Bigelow is a mason; and we suspect this is the only reason for the attack upon him in the Free Press. We are utterly and irreconcilably opposed to the institution of masonry; but let every man receive his due.

MORE LIGHT.

The following communication will speak for itself. We rejoice to learn, that the monstrous doctrines avowed by some of the advocates of the Colonization Society begin to be repudiated by at least one who is friendly to the scheme. If the writer will only examine the documents and speeches put forth by the Society, and carefully trace the tendency of its measures, he will not long hesitate in agreeing with us, that the first thing to be effected for the overthrow of slavery, is the overthrow of the American Colonization Society. We trust he will yet be courageous and decided enough to procure us some subscribers in Princeton.

THEOLOGICAL SEMINARY, }
 Princeton, N. J. May 12th, 1831. }

MR EDITOR—“In medio est veritas”—Don’t be too rash. A sneaking maxim that; a base synonyme for pusillanimity; the trimmer’s watchword; a sort of golden rule that has usurped the place of that from heaven: yes, one which adjusts the principles and shapes the conduct of the majority of men. Enough of preface.

We have in this institution a ‘Society of Inquiry on the state of Africans,’ and it has just held its anniversary. To tell the truth, I am most grievously pinched, and am almost shut up to the adoption of the vile maxim which I have reprobated—no, this is not the whole truth—I am almost driven from enthusiastic admiration of colonization to unmingled abhorrence of the cold hearted scheme; and yet I can’t call it cold hearted, for I know that some of the best men in the nation are honestly and warmly devoted to it—and I even suspect that after my feelings have effervesced in this letter, I shall return again to my deep love of colonization. But, to be calm; to see such drivell spread over the whole subject of slavery in the United States as we have witnessed to night, is enough to nauseate humanity, to rouse indignation, and fire every feeling of generosity and nobleness of which a man is susceptible. The character of the exercises which I have just attended were anti-christian and anti-republican. It is the object of the society to collect information, and thence learn their duty and the way of doing it—all most laudable;—but what pained me was to hear it avowed, and attempted to be maintained somewhat elaborately and withal eloquently, that on the whole the slaves in our country are more happy, more respectable, and more moral and religious than the free blacks, and therefore—O! this is the abhorrent doctrine—the whites have a right to hold them in slavery—not in cruel bondage—O no, ‘I hate that,’ but then ‘we are their natural guardians—constituted so by our ‘natural superiority,’” (would you believe it?—it

was said,) ‘and we must keep our trust until it can with safety to them’ (he should have said, to all parties) ‘be resigned.’ Now it was most girding to my spirit to sit under such sentiments. But this is but the beginning. The blacks in slave states may not be taught to read—‘this might appear hard,’ but prudence required that for the present we submit to the necessity. Enough can be taught them orally; and here something, meant for an argument, but said really for want of one, was said about being Christ’s free man—freed from the corruptions of sin, and being made fellow heirs, &c.—it was nothing but magniloquence.

But what suppose you was the climax of this anti-christianism and anti-republicanism? Hear! That free negroes in free states ought not to be taught to write!! ‘Why, it well nigh raised a rebellion in Georgia and South Carolina, and what was worse, (I think, however, the speaker did not call it worse,) had it not been for Walker’s pamphlet, the slaves in those states might now have been reading the bible.’ But what had Walker to do with shutting the bible? the blame lies on the wicked legislatures which stopt the practice of teaching. How will the speaker preach to wicked men? will they not abuse the gospel, and thus become more wicked? Yet preach he must, and the tremendous responsibility of rejecting his message lies on his hearers. The same of slaves and their masters. Light must be poured in upon each, and we to him who would shut it out.

As I said, I was and am yet a friend to colonization, but I hate slavery. Africa, I believe, is the only place where the negro can live and be a man; and I have formed my opinion just as I would have formed it, and just as the Puritans formed theirs 200 years ago. England was no place for them—they were persecuted and driven from their home; yet they came voluntarily, (no contradiction,) shaking off the dust of their feet as a testimony against their oppressors, and leaving a wicked nation to answer for its sins. So with the blacks here. They must go to Africa, just as our fathers came to New-England. We are a wicked nation, and when the innocent are escaped from us, then I fear a curse. I am, thank God, free from blood in this matter except as far as I have been silent, but I am a citizen of the United States, and I tremble.

I could tell you anecdotes about your paper which would make the ears to tingle. It makes some to tremble. I might get you half a dozen subscribers, (blacks,) but I dare not, and do not know as I ought.

‘The Liberator has further accused the Colonization Society of bribing Mr Russwurm to change his opinions. We happen to be well acquainted with the circumstances of Mr Russwurm’s conversion and emigration to Liberia. We know, that so far from being bribed, a penalty was inflicted upon him by the Society, on account of his former hostility, and he was required to retract his errors in the same paper by which they had been published, before the Society would permit him to go to Liberia. We have seen the documents.

We would further remind Mr Garrison, while he continues to caricature the Colonization Society, that the most perfect and beautiful features in the world, would appear ugly and deformed, if the nose and chin, or others alike prominent, should be left out of the picture.’

The gravity of the above article from the Washington Spectator is too much for our gravity. Our readers already understand, without further explanation, in what manner we believe Mr Russwurm to have been influenced in his ‘conversion and emigration to Liberia.’ A man is bought in more ways than one. As to the ‘penalty’ which was inflicted upon him by the Society, we dare say Benedict Arnold would have incurred a similar one after his conversion, to please his purchasers, had they required it.

In what instance have we caricatured the Colonization Society? If we show the creature up, just as it is, and the public perceive that it has neither nose nor chin, are we in fault? We again advertise, that the columns of the Liberator are open to the friends of the Society, and we are ready at any moment to meet them singly or in droves.

The American Spectator, it seems, is not connected with the Colonization Society, but with the African Education Society. This Society was organized at Washington City on the 28th of Dec. 1829, and its exclusive object is ‘to afford to persons of color, destined to Africa, such an education in Letters, Agriculture and the Mechanic Arts, as may best qualify them for usefulness and influence in Africa.’ This is rather more rational than to send to that continent vessels freighted with ignorant and depraved blacks, in order to evangelize the natives!

In an address recently put forth by this Society, it is plainly avowed that the friends of colonization ‘reasoned, and reasoned rightly,’ that without preparation they [the slaves] were wholly unfit for freedom, and for the lowest employments in this country. This shields slave owners from blame, and grants them authority to hold their slaves in bondage. Infamous plea! fatal delusion! The slaves are as well qualified for freedom now, as they ever will be; and the masters are tyrants and dishonest men to hold them as property even for an hour. That, if eman-

ated, they must be amenable to law, and governed by efficient regulations, we admit; that they can, under any circumstances or for any period, be the goods of a fellow worm, we deny. We shall examine this address more particularly in another number.

COLONIZATION ARGUMENT—MARK THIS! An advocate of the Colonization Society, in the last Lexington, Ky. Luminary, says—‘None are obliged to follow our example; and those who do not, WILL FIND THE VALUE OF THEIR NEGROES INCREASED BY THE DEPARTURE OF OURS.’ Of course, the more valuable the slaves become to their masters, the fewer will be the instances of emancipation, and the more difficult it will be to overthrow slavery. Is it not so?

The African Repository for April, announces that the Pennsylvania Colonization Society has placed at the disposal of the Parent Institution \$3325, to enable it to purchase, for the use of the Colony, a small, but well built coppered schooner,—provided an equal amount shall within two years be contributed for the removal to Liberia of such slaves as may be gratuitously manumitted for the purpose of colonization.

[If the Colonization Society will confine its object exclusively to the removal of manumitted slaves, instead of the free people of color, our opposition may, perchance, lose a very small portion of its strength. We are not sure, however, that even this measure would be a benefit: its effect might be, to make brisk the slave market, by taking away the overplus.]—Ed.

BOSTON MINORS’ EXHIBITION. A considerable number of colored lads and misses, in this city, are united in an association under the name of the Boston Minors’ Exhibition Society, for the laudable purpose of improving their minds by committing to memory and reciting select articles of prose and poetry. We were highly gratified, (with other gentlemen and ladies,) on witnessing their third Exhibition at the meeting-house in Belknap-street on Monday evening last. The pieces were selected with remarkable discrimination, and spoken with accuracy and effect: some of the dialogues went off in a very clever style. Considering that these youthful performers are entirely self-instructed, they give promise of future advancement. The Amateur Band, under the direction of Messrs James G. Barbadoes and Peter M. Howard, kindly volunteered their services, and heightened the pleasure of the occasion.

The late venerable Isaiah Thomas, of Worcester, bequeathed in his Will thirty-thousand dollars to the American Antiquarian Society, in money, lands and books. He also gave to several Historical, Typographical, Charitable, Agricultural, and other Societies and Institutions, handsome legacies consisting of money, books, pictures, coins, &c.—the whole amount being upwards of \$40,000. We regret to perceive in the Will a violent attack upon the opposers of Masonry.

ELECTION WEEK. Monday.—American Education Society—Report, Addresses and Collection, in Park-street Church, half past 7, P. M.

Tuesday.—Prison Discipline Society—Report and Addresses, in Park-street Church, half past 11, A. M. Collection. Pastoral Association—Sermon by Rev. Dr Beecher, same Church, 4, P. M. Massachusetts Missionary Society—Report and Addresses, same Church, half past 7, P. M. Collection.

Wednesday.—Society for Promoting Christian Knowledge—Sermon in Park-street Church, half past 9, A. M. Election Sermon, at Old South Church, 12, A. M. by Rev. Mr Withington, of Newbury. American Tract Society—Report and Addresses at Park-street, half past 7, P. M. Collection.

Thursday.—Convention Sermon, in Brattle-street Church, by Rev. Dr Codman, 11, A. M. Massachusetts Sabbath School Union—Report and Addresses, in Park-street Church, half past 3, P. M. Collection. Auxiliary Foreign Missionary Society of Boston and Vicinity—Report and Addresses, same Church, half past 7, P. M. Collection.

Loss of the Steam Boat Washington.—The Steam Boat Washington, Captain Tomlinson, left New-York on Saturday afternoon at the usual hour, and during the night, when about ten miles West of New-Haven, was run into by the Chancellor Livingston, Captain Comstock, then on her trip from Providence to New-York. The Washington sunk in about half an hour, in twelve fathoms water. The baggage of the passengers and a portion of the freight were saved; but the second mate and two cabin passengers are missing, and are supposed to have gone down with the boat.

A notice of the African Infant School will be given in our next number. Also ‘P. H.’ ‘S. T. U.’ ‘A Spectator,’ and other communications.

Hon. Alexander H. Everett will deliver the Annual Address before the Mass. Society for the Suppression of Intemperance, on the 26th of the present month.

A colored woman and her child, were killed in the vicinity of Raleigh, North Carolina, on the 7th instant, by lightning.

The black man named Henry, who was arrested in Maryland for the murder of Mrs Elizabeth Insley of Dorchester county, has been tried and convicted, on abundant evidence, as the Baltimore papers assure us.

LITERARY.

From the Essayist.

THE ZEPHYR.

Though whence I came, or whither I go,
My end or my nature I ne'er may know,
I will number o'er to myself a few
Of the many things I am born to do.

I flit, in the days of the joyous Spring,
Through field and forest, and freight my wing
With the spice of the buds, which I haste to bear
Where I know that man will inhale the air.
And, while I hover o'er Beauty's lip,
I part her locks with my pinion's tip;
Or brighten her cheek with my fond caress,
And breathe in the folds of her lightsome dress.
I love to sport with the silken curl
On the lily neck of the laughing girl—
To dry the tear of the weeping boy
Who's breaking his heart for a broken toy—
To fan the heat of his brow away,
And over his mother's harp-strings play.
Till, his griefs forgotten, he looks around
For the secret hand that has waked the sound.
I love, when the warrior mails his breast,
To toss the head of his snow-white crest—
To take the adieu that he turns to leave,
And the sigh that his lady retires to heave!
When the sultry sun of a summer's day
Each sparkling dew-drop has dried away,
And the flowers are left to thirst to death,
I love to come and afford them breath;
And, under each languid, drooping thing
To place my balmy and cooling wing.
When the bright, fresh showers have just gone by,
And the rainbow stands in the evening sky,
Oh! then is the merriest time for me;
And I and my race have a jubilee!
We fly to the gardens and shake the drops
From the bending boughs and the floweret tops;
And revel unseen in the calm starlight,
Or dance on the moonbeams the live-long night.
These, ah! these are my hours of gladness!
But I have my days and my nights of sadness!
When I go to the cheek where I kissed the rose,
And 'tis turning as white as the mountain snows—
While the eye of beauty must soon be hid
Forever beneath its sinking lid—
Oh! I'd give my whole self but to spare that gasp,
And save her a moment from death's cold grasp!
And when she is borne to repose alone
'Neath the fresh-cut sod and the church-yard stone,
I keep close by her, and do my best
To lift the dark pall from the sleeper's breast;
And linger behind with the beautiful clay
When friends and kindred have gone their way!
When the babe whose dimples I used to fan,
I see completing its earthly span,
I long with a spirit so pure, to go,
From the scene of sorrow and tears, below,
Till I rise so high I can catch the song
Of welcome that bursts from the angel throng,
As it enters its rest—but, alas! alas!
I am only from death to death to pass.
I hasten away over mountain and flood;
And find I'm alone on a field of blood.
The soldier is there—but he breathes no more!
And there is the plume, but 'tis stained with gore.
I flutter and strive in vain to place
The end of his scarf o'er his marble face;
And find not even a sigh to take
To her whose heart is so soon to break!
I fly to the flowers that I loved so much—
They are pale, and drop at my slightest touch.
'The earth is in ruins!—I turn to the sky—
It frowns!—and what can I do but die?

H. F. G.

THE SWEET NEGLECT.

Still to be fine, still to be drest,
As you were going to a feast,—
Still to be powdered, still perfumed—
Lady, it is to be presumed,
Though art's hid causes are not found,
All is not sweet, all is not sound.

Give me a looke, give me a face,
That makes simplicitie a grace;
Robes loosely flowing, hair as free;
Such sweet neglect more taketh me
Than all the adulteries of art,
That strike mine eyes, but not my heart.

BEN JOHNSON.

LOVE.

In loving thou dost well, in passion not,
Wherein true love consists not; love refines
The thoughts, and heart enlarges, hath its seat
In reason, and is judicious, is the scale
By which to heavenly love thou mayest ascend,
Not sunk in carnal pleasure, for which cause
Among the beasts no mate for thee was found.

MILTON.

MAN.

Man, like the generous vine, supported lives!
'The strength he gains is from th' embrace he gives.

POPE.

MISCELLANEOUS.

Young Napoleon.—A letter received last week from Vienna, says—Young Napoleon has recently been introduced at the Court of the Emperor for the first time. He is a tall and very elegant looking youth, with a countenance full of intelligence. I afterwards met him at a party at the English Ambassador's, where he delighted the circle in which he moved, by the ease and familiarity of his conversation, and his general knowledge. Marshal Marmont, with a white cockade, and Marshal Maison, with a tri-colored cockade, were present upon the occasion. Young Napoleon talked freely with both these persons. The stories that prevail relating to his Monkish habits, are quite untrue.

The Name of Charles.—France has no cause to congratulate herself on the majority of her kings who have borne the name of Charles. Charles the Bald was a capuchin king, and a visionary. Charles the Fat was possessed of a devil, and died a fool. Charles the Simple was worthy of his name. Charles the Handsome was the enemy of commerce, and travelled nowhere without a carriage full of relics. Charles the wise, in one day, during the times of the Jacquerie, killed 20,000 of his subjects. Charles IX. the King of St. Bartholemey, as Mezeray tells us himself, shot his subjects with his fowling-piece. Charles X. at Holy Rood, crowns the series.

A paragraph is going the round of the papers, stating that, not long since, a Spanish nobleman was sentenced to imprisonment for *one hundred years and a day*. It is a curious fact, that Francisco Salazar, a native of Galicia, born in 1660, was, at the age of 19, sentenced to transportation for the same term; he was accordingly conveyed to Ceuta, in Africa, where he continued to reside until 1781, having outlived his sentence five years.

Athenaeum.

Temperance.—The Norfolk Beacon states that, out of the whole ship's company of the frigate Brandywine, amounting to 486 souls, *only one hundred and sixty men draw their grog*. While this fact, stated in a note to the list, is grateful to the philanthropist, and indicates a flattering improvement in the moral habits of our seamen—it certainly reflects much credit on that judicious and steady discipline, which, by its wholesome and equal operation, producing contentment and satisfaction with all, leaves no incentives to the use of deleterious stimulants.

Singular Calculations.—A celebrated menagerie-keeper has made a calculation that the different wild animals now exhibited in various parts of Europe, consist of 229 Lions, 230 Tigers, 302 Leopards, 470 Panthers, 80 Wild Cats, 76 Wild Bulls, 67 Elephants, 10 Rhinoceros, 1400 Bears, 2600 Wolves, 78 Rattlesnakes, 1040 Hyenas and 96 Crocodiles, and that if they were all let loose in a wood, 50,000 men would with difficulty, render themselves masters of them.

A most atrocious murder, according to a late southern print, was recently committed in Monroe County, (Ky.) by a man named Mitchell, who was a tenant under his victim, Gen. Wilson. The latter wished to reclaim a part of a tract of land which Mitchell had formerly leased of him, which so exasperated Mitchell, who wished to retain the whole, that he seized an axe, and with one blow struck off the head of Gen. W. He then procured fire arms, resisted all attempts to take him, and finally succeeded in making his escape.

Some estimates may be made of the travel through the Notch of the White Mountains, by the following facts, received from Mr Crawford:—During 5 days in the latter part of January last, four hundred and sixty-two horse teams passed his house. Three nights in succession, in the same month, he put up, on the first night 124 horses, on the second 86, and on the third night 137 horses, and 80 two horse teams passed on, which could not be accommodated.

Poverty.—It is stated in a Dublin paper that in one District of Dublin, known as St Francis-street Parish, out of 25,000 people, six thousand were in a state of absolute want; and that from inquiries among the poor in one part of the district several children of both sexes were found completely naked, huddled together in the corners of the rooms, in a vain attempt to retain some heat in their bodies.

Asiatic Negroes.—The Geographical Society of Paris has offered a new prize for the best memoir on the origin of the Asiatic negroes,—a question which, they say, belongs peculiarly to the present masters of India to solve, as they are in a situation favorable for the investigation, and for the collection of documents which can throw light on a subject of that nature.

The Barnstable Patriot tells a story of Capt. Wm. Taylor who sailed from Boston in the winter of 1741, having refused to wait till next morning, to sail in company with Capts. Hawes and Thatcher, his neighbors. He went to Jamaica, up the Bay of Honduras, and returned with a cargo of logwood and mahogany, after an absence of 11 weeks, and found his friends at the wharf, having been frozen in all winter.

Nothing for the Grand Jury.—At a late court in Williamsburg District, South Carolina, it appeared that the Grand Jury had nothing before them. Judge Huger remarked, 'Gentlemen, I perceive there is not much Whiskey drank here.' He was right. Take away the fuel, and the fire goes out—drunkenness and quarrels will die.—*Portsmouth Journal*.

Self Illustration.—In the Jamaica House of Assembly, a motion being made for leave to bring in a bill to prevent the frauds of wharfingers, Mr Paul Phipps, member for St. Andrew, rose and said—'Mr Speaker, I second the motion; the wharfingers are to a man a set of rogues; I know it well, I was one myself for ten years.'

New-York Legislature.—The Bill abolishing Imprisonment for Debt has passed the New-York Legislature. This is a most important act, and will be hailed by every philanthropist and patriot in our country with gratification.

Brig Neponset, at this port from Calcutta, has brought an elephant and a rhinoceros, both living. The latter is small, but the elephant is very large, although he is supposed to have lost 1000 pounds of flesh on the passage. The sustenance of the two on the voyage occupied *forty tons* measurement of the vessel.

When his Majesty's carriage drove into the stable-yard at St. James's on Wednesday, a jolly tar saluted him with a characteristic cheer, 'Huzza for King William! the Reform Bill forever!' It is said that his Majesty was very highly gratified at this homely and familiar pun upon his name.

London paper.

The Liverpool and Manchester Rail-road is in such full and successful operation, that, according to the Liverpool Mercury, a whole cargo of cotton landed from an American ship can, in one hundred minutes after its leaving the ship, be in Manchester, 32 miles off.

Expensive Amusement.—At a late Circuit Court held at Salem, Indiana, an action of damages was brought by one individual against some twelve or thirteen others, for *Tarring and Feathering*. The complainant got a verdict of \$600 damages.

Brasidas, the famous Lacedemonian General, caught a mouse: it bit him, and by that means made its escape. 'Oh, Jupiter,' said he, 'what creature so contemptible but may have its liberty, if it will contend for it.'

An ark or raft, in attempting to get through the chute in the Susquehanna near Clark's ferry, a few days since, passed over the dam, and all on board, to the number of thirteen persons, were drowned.

It is said the Editor of La Belle Assemblée, which has been ornamented by some half hundred engravings of noble English ladies has amassed a splendid fortune, by the prices said ladies have paid for so distinguished an honor.

In Buenos Ayres horses are so plentiful that beggars make their rounds asking alms on horseback, and do not consider that position as diminishing, in any degree, their claims to sympathy.

In the County of Rensselaer, a writing master has been prosecuted for imprinting a kiss on the cheek of a fair pupil, and fined \$1000! She must be loveliness itself, or the jury would not have thought a kiss of so much worth. The culprit doubtless thinks her *dearer* now than ever.

The Joy of Grief.—Pleasant is the joy of grief! it is like the shower of Spring when it softens the branch of the oak, and the young leaf lifts its green head.

Chief Justice Mellen, of Maine, states that for nearly 45 years that he has been acquainted with proceedings of the Judicial Courts in that part of the country, he never knew but one instance in which a member of the Society of Friends was arraigned as a criminal.

Insects on Sugar.—Wrap a piece of gum camphor in a clean linen rag and place in the sugar tub. Not an insect can be found in the sugar an hour after. Try it.

Royal Tenderness.—The Emperor of China has reproved the sheriffs for strangling the wrong subjects by mistake, and requests them not to do so in future.

It is expected that two millions of palm leaf hats will be made in this State, the present year.

In his treatise on Light and Color, Mr Herschel remarks—That two lights should in any circumstances combine to produce darkness may be considered strange, but it is literally true.

Early Marriages.—A family at Southport consists of an infant, its mother, and grandmother, of whom the latter is only thirty years of age! She was married at fifteen, and her daughter at fourteen years old.—*London Atlas*.

We knew a lady in this city who was a grandmother at the age of *twenty-seven*. She was married at thirteen, and had a daughter married at the same age.—*Eds. N. Y. Gaz.*

The 12 New-York daily papers contain more advertisements than all the newspapers of England and Ireland. Advertisements which cost in England 17 dols. are inserted in America for one dollar and a half.

Mrs Child, author of the Frugal Housewife, and the Girl's Own Book, has in the press a work on education called *The Mother's Book*.

Messrs Carey and Lea, Philadelphia, have in press and will very soon publish a new volume from the pen of Mrs Hemans, called *Songs of the Affections* with other Poems. An edition, unless very large, will be speedily exhausted.

Marrying Daughters.—The Spaniards say,—'At eighteen marry your daughter to her superior; at twenty to her equal; at thirty to any body that will have her.'

Constantinople was built by a colony from Athens, 670 years before the Christian era,—which makes it 2500 years old.

The Chippewa Indians on the borders of Lake Superior, were represented in the middle of April to be in a wretched state of starvation, many being so weak as to crawl on all fours.

The Winyaw, S. C. Intelligencer confirms the account of an isolated bed of gold, valued at \$200,000, an amount, unprecedented in the history of mines and mining.

Conquests.—The union of different nations by conquest is like a new coat which does not show the seams at first; but a good deal of wearing makes them become more conspicuous, and at last breaks out into rents.

Sunday Schools.—In Rhode Island, eleven thousand children are receiving the blessings of these unpretending but most useful institutions.

Dandelions.—This vegetable is said to be a corrector of the bile, a fine laxative and most excellent in the liver complaint and dropsy.

MORAL.

LECTURES ON INFIDELITY.

The Rev. Dr Bennett (who appears to be the Dr Beecher of London) delivered two courses of lectures in that metropolis, in February and March, one, on the objections of infidels to the Bible, and the other on the evidences of Divine Revelation. Taylor, the celebrated infidel, was present at the first lecture, the following account of which is given in the *London World* of Feb. 21st.—*N. Y. Observer*.

The first lecture on the external evidences, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr Taylor. The lecture was a bold challenge to infidels, of which the following is an extract:

'Yet, after all, we will give you another chance. You know that Christians believe that Jesus raised the dead more than once.—You say he only made people believe that he did it. Well, why should you not do the same? One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses: you need not want spectators. Go to the grave; but stop—go first to the house of the mourners, and take them with you; for they will care most about the business. When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, "Mr Such-a-one, rise!" and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have courage enough to oppose and revile Jesus; why have you none to imitate and rival him? Are you saying to yourselves, "Though we should make all the people fancy that they saw the dead man rise,—for a burial ground is a fine place for a morbid imagination to play its pranks in,—yet this would not be enough: and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph: for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.'" Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let Christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom; how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one! Only recollect, that if you cannot meet this one argument, it remains a proof that revealed religion is true.'

The argumentative defence of miracles opened the Lecture, and the devotional application, appealing to the heart and conscience, closed the address; but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal.

EFFECTS OF INDIVIDUAL LABOR.

A Norwegian farmer was, at the age of twenty-five, (30 years ago) in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labors were perfectly astonishing; not less than 50,000 peasants during the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert: he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage towards the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevailed on himself to petition the king, saying that he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false.

In endeavoring to account for the existence of the world, we find it impossible to resist the conclusion, that it is the production of a Being of almighty power, and of perfect goodness. It is evident that it did not create itself, for creation necessarily supposes a pre-existing intelligence. It is evident that the creatures on its surface did not give being to themselves, for they do not comprehend the mode of their own existence. They must, therefore, derive their origin from some being who understood their nature, and who endowed them with the faculties they possess.

Smith.

The opposition of the human heart is exhibited in various ways. In the United States, we have heard a great deal about missionaries being unfriendly to republican institutions; while in Canada, individuals pursuing the same course of labor, have been stigmatized as attempting to introduce republicanism.

Western Luminary.